

THE SCHOOL OF YUSUF ﷺ

“...So he remained in prison for several years.” {Surah Yusuf: 42}

According to an explanation of this verse, Yusuf ﷺ is the patron of prisoners, and prison is a sort of School of Yusuf ﷺ.

The reason for the prison to be referred to as the School of Yusuf ﷺ is that, as the Qur'an reveals, Yusuf ﷺ, known for his faith and good character, spent many years of his life in prison, despite his innocence. Yusuf ﷺ was chastised for teaching Allah's religion. Throughout the period of his confinement, he remained aware that everything that had happened to him was for some ultimate good. Despite this adversity, he continued to teach Islam to fellow prisoners, telling them of the existence of Allah ﷻ and proper Tawhid. For not having complained at any time during his term, he ﷺ is a role model for all Muslims.

He ﷺ spent many years in prison, was tested with numerous difficulties. After all, the plot hatched against him and many years spent forgotten in prison for no reason, Allah ﷻ placed him in authority and granted him power and possession.

Allah, the Almighty has said,

“..And you will find no change in Allah's way (Allah's Sunnah)..” {Surah Al-Isra: 77 and Surah Al-Fath: 23}

In addition to Yusuf ﷺ, Imam A'zam, Imam Ahmad Ibn Hanbal, Ibn Taymiyah were similarly chastised by those who deny Allah and His religion, failing to appreciate the sincerity of these Muslims.

These courageous men were vilified, wrongly accused through fabricated evidence, and punished with imprisonment. These Islamic leaders, like Yusuf ﷺ before them, knew hardship to be an opportunity to earn rewards in the Hereafter, and therefore faced them in submission. They regarded the difficulties of prison life as a form of education, as well as an opportunity to retreat. In other words, they recognized themselves to be in the School of Yusuf ﷺ, rather than prison.

Yes dear brothers this imprisonment had rendered champions throughout history.



PART 1:

BENEFITS OF IMPRISONMENT

From the benefits of imprisonment is that Muslims realize the enmity of these Tyrants and their war against Jihad in the way of Allah ﷻ everywhere and if you were to see what the Tyrants do to our brothers and sisters in the prisons, that would cause a child's hair to whiten, but patience, patience, for victory is close.

O soldiers of Allah! Be patient, Indeed after distress is ease.

Don't think the prison subjugation, a prison is what leads to victory.

And perhaps one might say: How can a prison lead to victory and in it is disgrace and subjugation sufficient enough to break the spirits of the selves.

So we say with confidence and faith: This prison is the school from which the Prophet of Allah Yusuf ﷺ graduated. Where he learnt lots and lots and it was a launching point from where he led the nation and learnt how to dispose of its affairs even though apparently it was an affliction and was an unknown thing that only portrayed sighs of subjugation and torture. In spite of that, entering the prison is a training for the selves and training on the toughness and the level of courage in the confrontation of the armies of the falsehood and its arrogance for if we were to look into history, we would find this saying not a mere imagination instead we will find it a reality experienced by many of the pious predecessors who were put in prison.

In our current time too, lots of leaderships of the Ummah, and at their head that unrestricted lion and the Amir of the martyrdom operators, Abu Musaab Az Zaraqawi ﷺ who led himself the severest of wars in Iraq, and at his hands were subjugated, the largest military force in the world. He rubbed the nose of America in dust and in the end, Allah the Almighty honoured him with martyrdom, we hold

him so, and Allah is his Judge. So how was this champion created?

He was imprisoned in the prisons of Jordan for 5 years and Allah ﷻ enabled him to utilize that time as the prison is the best place for free time and scope of utilization for those who want to gain knowledge and learn the Quran completely. He ﷺ used to complete recitation of the Quran every three days without seeing. Then he came out of the prison and we are all aware concerning what he did after that in the Land of the Two Rivers, May Allah accept him and reside him in the vastness of His paradise. Amin.

And there are many leaders other than him, for example, Shaykh Abu Bakr al Bagdadi ﷺ, Shaykh Abu Muhammad al Adnani ﷺ and present Khalifah Abu Ibrahim al Qurashi (حفظه الله) all graduated from this school.



IS IMPRISONMENT A MISFORTUNE AND RESENTMENT OR A BLESSING AND SANCTIFICATION

PART 2:

Prophet Muhammad ﷺ was put to trial for Allah ﷻ and was harmed until the earth was constricted for him with all its wideness and he was fought, put to a siege in his own land for 3 years, his head was hit and his teeth were broken, but he ﷺ did not waver or give up, instead, he was patient and preserving and performed the true Jihad for Allah until he met His Lord.

While you are performing the obligation of Jihad fi Sabilillah.

The real thing in your Jihad is to stay safe and secure from captivity to continue your struggle against the enemies of Allah ﷻ, but what is your obligation towards this wellness and blessing of Jihad in the way of Allah? Is it keeping your fingers over your ears whenever you hear about captivity or trial? Especially because this way is prone to the worst of situations in the world and severest kinds of affliction, or should you thank Allah for this blessing, and ask Allah safety from capture as our Prophet (peace be upon him) used to do?

**PROPHET ﷺ SAID,
..I SEEK REFUGE IN YOU FROM
IMPRISONMENT AND ABSCISSION..**

And he ﷺ also said,
.. And I seek refuge in you from being overcome by debt and overpowered by men.

There is no doubt that you have to follow the footsteps of Prophet Muhammad ﷺ. And you must also be prepared for that. And to prepare for that, the following is what you should do:

Conserve Allah, Allah Will Conserve You

The meaning here is to avoid committing sins, because they are the cause for every calamity. Many of the brothers who fell in captivity say that we fear

our captivity was due to our sins. And Prophet ﷺ has prayed, when he was put to trial by the contumelies of Taif. "If you have no anger upon me then I do not care."

So dear brother, if we commit a sin, and we are all prone to it- we must hasten to repentance and asking forgiveness from Allah, and we must be conscious of Allah in our secret and apparent, for when we accomplish this, we are under the custody of Allah, and if Allah is with us then who should we fear? So Allah ﷻ will be our supporter and protector, and we ask Allah from His grace.

Know Allah at your good times, He will know you at your bad ones.

Actually, knowing Allah ﷻ in wellness and prosperity is from the most important and strongest of sources to steadfastness at times of hardship and captivity, and the power of Imaan and level of contact with Allah and knowing Him, and knowing His greatness and Names and Characteristics, are the supporters at the time of captivity when there is no other supporter.

We do not mean here only gaining knowledge without working, for we, my dear brother, have seen prominent and famous personalities that when fell in captivity could not stay firm, for they, in reality, did not have a sufficient balance of Imaan and truthfulness with Allah. They had their share from the knowledge and that is love for appearance and leading and duplicity only, we pray to Allah for sincerity. On the contrary, we find simple people stay firm at times of trial, for steadfastness is firstly and lastly from Allah and then on one's truthfulness with Allah ﷻ.

Taking Care of The Remembrances

Remembrances of the day and night, and while going out of the house and getting into any place and riding the car, and remembering Allah when talking of work, so that the devils of the political security are scattered, and remembering Allah in all your matters as was the case with the Prophet ﷺ.

Security

This term refers to taking all security precautions in any mission or Jihad work and employing all the available security means. Then relying on Allah ﷻ, without relying on the security measures, because working with the means is the fulfilment of reliance and is a form of worship. Also securing information and secrecy of the work and gathering knowledge up to the requirement and others are from the necessary precautions that come under security.

Keeping in mind that negligence in this aspect has resulted in the captivity of many brothers. We seek refuge with Allah.

Allah the Almighty has said:

O You who believe! take your precautions. And either go forth in parties or go forth all together... {Surah an-Nisa: 71}

The Mujahid has to prepare himself not only for Jihad but also for imprisonment so that he walks with peace on this way, fearing none but Allah ﷻ. One of the Scholars said, "Who has sold his self to Allah let him not condition where He places it." Yes, my dear brother, if Allah puts it in the Land of Jihad then praise is to Him and if He puts it in the prison, then praise is to Him too, for He is Almighty, The Subtly kind, The All-Aware, and He is Almighty, the Compassionate and the Most Merciful, and He is more merciful to us than ourselves. And from what also helps in this preparation is reading

the stories of the righteous predecessors when in affliction and captivity, and reading the stories of the pious scholars of our time, who have been put to trial with captivity and imprisonment.

Not To Surrender To The Tyrant Soldiers

Let your ideal be the righteous companion Asim bin Thabit ؓ when he said, "By Allah, I will not get down on the guarantee of a kafir." and he fought until he was killed.

And we know, dear brother, that your condition, if you give yourself up, will be worse. Do you know why? Because you will be tortured and afflicted, and in the end, if they want to kill you they will prepare any accusation and execute what you were running from, or that you leave your religion and basics and lose an apparent loss, we ask Allah for safety.

Brother let your motto on the way be. "Death but not disgrace."

This motto if it becomes a basic ideology for you, then you will be a thorn in the throat of the tyrants and you will be a fear for them, and you will have pleased your brothers with martyrdom and increased their determination and glory.



PART 3:

DURING IMPRISONMENT

A human being cannot escape from the decree of Allah, except by the will of Allah, and no one can run from Allah except to Him, for there is no escape from Him except to Him, the Almighty. For if affliction is written for a slave, and imprisonment has been decreed for him after he defends himself as much as possible, then, the only thing he has to do is to be patient and know that goodness is in what Allah ﷻ has chosen for him.

During investigation/interrogation

Steadfastness, patience and perseverance. And from what aids in this is:

You know that your fight is for a great cause and that your case is for the sake of Allah the Almighty alone. As for the interrogator, his only cause is his salary that he will gain at the end of the month or to please his master, and what a huge difference between the two resolutions.

You know that Allah is more merciful to you than yourself, and He the Almighty, wants from this affliction to polish your self and purify it and train it to elevate and rise from this cheap world and raise you to your station in Paradise.

Remember the Companions who were put to trial in the same way, like Bilal ibn Rabah ﷺ he used to be tortured but used to say,

One (Ahad). One (Ahad)., and the likes of Ammar ibn Yasir, and Khubaib and others, May Allah be pleased with them.

The Prophet ﷺ said,

There would be men from the people who were before you a pit would be dug for him in the earth and a hammer would be placed on his head and split to half, and that would not turn him from his religion...

Remember the great reward for the one who is patient on trial, and that a man would wish to be gnawed on the day of Judgment because of the reward he will see of the afflicted in the way of Allah. Increase your prayer and repentance and remembrance in this situation. Allah the Almighty says,

Had it not been that he (repented and) glorified Allah, He would certainly have remained inside the fish till the day of resurrection... {Surah As Saafaat: 144}

Know that the might of the prison and the whip of the tyrant and the sounds of the chains and the attacks of the investigators on you is only the dread of the unknown and that soon it will wear off under the power of your Iman, we hold you so.

The Prophet ﷺ said,
Patience is at the first blow..

In this, the Prophet ﷺ is portraying the severity of the first blow and the patience it requires for what is after it is easier by the aid of Allah ﷻ.

Know that before you, were other brothers who have been interrogated, and that their interrogation is over, and that all the time you are interrogated and your torture intensifies, you will have drawn closer to relief by the will of Allah, and the affliction will pass and Allah will have guaranteed your reward.

Know How To Deal With The interrogators And Deal Well With The Case

Firstly, you must be steadfast and not admit anything to the interrogators concerning the case. This is at the beginning but if your case is apparent and your cards are turned, then you may admit what they already know for this will serve your case in prison, that is, only if this confession does not carry any other information with it that might hinder the operations or lead to the captivity of other brothers or their being targeted, in that case, confession is forbidden. If you can give them wrong information that will nerve them, and not hinder the work then that is good.

Secondly, what will help you in not revealing any information if your cards are not turned are the following,

That you know that your condition after confession will be from bad to worse.

Remember the people of violation and lecherous (i.e. Criminals) who do not admit their misdeeds, you are more rightful on this

steadfastness than them.

Thirdly, know the ways and tricks of the investigators in extracting information:

And due to the importance of this topic, we will mention it in some detail.

The techniques and various ways of psychologically morale-targeting ways

So, the series of psychological war against the Mujahid brother starts at the time of capture, when the hands and legs are cuffed. It is an effort to show their power and terrorize the people. This series continues when the brother first keeps his leg on the first tiles of the prison. He is then blindfolded and the light handcuffs are exchanged with heavy iron ones. Then the prisoner is taken to the interrogation offices, and he stands in front of their doors for long hours. Some of them stand, by Allah, for days and nothing is asked of him, and his eyes are covered while some of them have their ears covered too. He doesn't hear anything and if he hears, he hears only the voice of chains, or the screams of his prisoner brothers. However, in some places, they are directly entered into prisons.

After that, the battle begins, and the lion stands lofty, proud of his religion, trusting his Lord, patient, hoping for the reward of what is befalling him of hardship, remembering, that this is a battle between Islam and Kufr and it is either Paradise or Hell.

After that the brother stays engaged in the remembrance of his Lord until the caller arrives, 'Hasten forth to your interrogation' or 'You have interrogation'. Then, the Inspector interrogator who is responsible for your case starts by interrogating you in a primary interrogation in which he studies your psychology and the best way to deal with you, and then he returns you and decides about you. There are various psychological ways that they use invariably with our brothers and from them are:

The 'Good Cop, Bad Cop' Technique

Perhaps this technique will be applied using one or two interrogators, one of them will be 'Good Guy' and the other will be 'Bad Guy'. From the matters that 'Good guy'-s will try to lure you with, is that they will say that if you confess we will release you or we will cooperate with you in lightening your case or the duration of your imprisonment and we will inform the concerned authorities that you are cooperative, or they might say that if you confess we will hasten the interrogation and you will go to the 'collective' (prison) and your case will be closed and you will rest.....

And other temptations of the sort that they will try to tempt you with so that you confess. However, in reality, if you confess, they will greed for more confessions, until when you have confessed with all that you have and the enemy of Allah is assured that you have removed all that is in your pocket from secrets, then the satanic envying self will appear that hid its envy of Jihad and the Mujahidin. Then the interrogator will start his revenge on you, and you will be tortured with different kinds and types of tortures. However if the torture is taken with firmness and concealment of secrets then it becomes easy, but with defeatism, it will be difficult and heavy on the self and the reward is from the root of the work.

As for the 'Bad guy'-s, the interrogator will show from the very beginning, his extreme severe and envious personality, and he will use language like the language of Abu Jahl and the Leaders of Quraysh with Ammar and Yasir and Bilal and Khubaib (May Allah be pleased with them), words so bullying and proud as though everything is in their hands, and they know not that all matter is in Allah's hands alone. They will threaten of killing and torture and say that we will beat you non stop and so on and other forms of terrorism. This terrorizing technique does not end at any limit, for if they could terrorize you with the fire of hell, they would do so. And perhaps the interrogator will come to you accompanied with his slave soldiers carrying electrical sticks, the interrogator wants with this to terrorize you and frighten you.

'Enemy and Friend' Technique

Most of the time they use this technique through 2 interrogators. One of them comes in the form of an enemy, tyrannise and oppressive, and the other veils as a delicate and merciful personality that is concerned about you, so through the latter one they come to you and with him, they deceive you and through him they grab confessions.

'Lack of Concern' Technique

The scenario of this is that the interrogator will pretend that he is not concerned about you, so, for example, he does not interrogate you and does not ask about you and you stay in solitary confinement for very long hours unasked about and uninterrogated. Or you are interrogated once and then he leaves you for several long months. This technique is often used in cases that do not require immediate information from the prisoners. So the counter-attack for this is to use the same technique. So you too should pretend that you are not concerned and that you are comfortable in the prisons and do not want to meet him. If he feels this from you then he will try to change his technique.

DECEPTION TECHNIQUES

The Technique of Magnifying (Your Case)

The interrogator starts with you by a case that you have no connection with, so he might say, for example, you have link in the murder of so and so or that you were involved in so and so operation or the assassination of so and so.

And he will pressurize you so that you start finding your own case light and you might say in yourself 'My case is much simpler'. Thus you might confess something following the rule of 'Choosing the lesser evil'. This has one another goal too and that is, when you deny and you are right and truthful, your facial contours will appear in a particular way, so the interrogator will know thereafter, if you deny something else, whether you are truthful or otherwise, through your expressions and contours of your face and your reaction in the denial.

The Technique of Lightening

The interrogator tries to convince you that your case is quite simple and easy and does not require denial and that denial only complicates it.

The Technique of Boring out

And in this the interrogator tries to penetrate boredom on you, so for example, when he finishes the interrogation, he repeats the interrogation once again. Or he interrogates with you in a rotation at the same point, like – 'From where did you enter the so and so place? and Who was with you?' and these two questions will be asked for a long time and so on.

The Technique of Insult and Abuse

They use all sorts of despicable words and obscene acts to shatter the morale, and this is an evidence of the degree of spiritual values and manners that they possess. That nation has devoid itself from all sorts of manners of war and ethics of conflict. So be, O brother, like a prepared rock, those sayings and acts must not shake you for we know many of my brothers who have been patient on that and by Allah, it has only increased their determination and steadiness. Know that you are Allah's and put to trial in Allah('s way) and the believer is tested to the extent of his Imaan and this interrogator, had it not been for the chains between you, he couldn't have harmed you.

This is one of the types of insults that is directed at you. And there is another form and that is the abuse of the

Prophet Muhammad ﷺ or the abuse of the Holy Quran.

But you have to show indifference. Why does the interrogator use this technique?? The answer is because he knows that you are religious and that this will affect you and the proof to this is that they do not use this technique with people with criminal cases, so showing unconcern and indifference will force him to turn to another technique and Allah knows best.

The Technique of Surprise

This technique has many different and varied aspects and though it may be varied and in different forms but the technique is the same.

In the first picture, the brother was conversing with the interrogator in an extended conversation so that the brother feels secure and at a point of negligence from the brother the interrogator surprises him with a question that takes from him a piece of very important information.

In the next picture, the interrogator comes to the brother and he is asleep and asks him, for example, his email so the brother gets up from his half-sleep and in half-consciousness tells him.

In the third picture, the interrogator speaks with the brother in a nice and friendly manner or says that your case is closed, then surprises him with a photo of a brother he knows or a name or a title or a place or an incident in such a way that you suppose that the interrogator has come to know something of what you were hiding from him. After that, he will observe the contours of your face if they had changed and then smile and say that it is better for you that you confess because we know everything.

So this is the third picture that happened to some of whom we know.

The fourth picture is, that he enters upon you one of the members of your group whom you do not know is imprisoned or he could be imprisoned in suspicion only, so beware and do not hasten.

The Technique of Doubting

As for the doubting of leadership, they will say that your so and so leader is cooperating with us so that we can hunt you one by one and the evidence to this is that so and so is with you and so and so and then he counts

the names of the working brothers and this information he must have obtained from the confession of someone or through other ways. What is important is that he might not have aroused doubts directly and openly but he might just hint at it to you so that he makes you conclude this. Or they might try to insert doubts in the work and its credibility, so they will say, for example, that your methods are useless and your security is weak and that you (as a group) have been infiltrated and your experience to organize big happening or national revolts is pretty weak.

They may also turn to inserting doubts in your religion and Aqeedah, and this is done most of the time, with the help of scholars of evil, what these agents mostly emphasize on, is to create doubt in the matters of Wala and Baraa (Allegiance and Disavowal) and the problems of the ruling and obligations of Jihad. They will try to convince you that the apostates who have entered disbelief from many various doors are, but Muslims and they are the rulers (wali al amr) and to rebel against them is a major sin and that the Jihad in Iraq, Sham, Afghanistan, Arakan and other occupied Muslim countries is not Jihad according to the Shari'ah, and other types of doubts.

And lastly, if doubt leaks into the heart then it leads to hesitancy and then defeat, and then the doubter thinks "Why am I resisting? Why am I combating?" And then it leads to matter after matter and the enemies will have achieved their goals in extracting information in the easiest of ways and there is no Might nor Power except with Allah.

The use of Tricks

And their tricks are many and from them is, for example, when the dimensions of one case vary...

They will interrogate one of the dimensions thoroughly and accurately. The interrogator will ask the brother many questions some of which might be very unimportant and branches to nothing to the point that the brother might think it is not important, for example, he asks about what you used to drink? And about what did you talk?? And did you laugh in your meeting? And what made you laugh? And what were the colour of the wall of the house and the carpet and the books?

And such other silly questions, then he calls the other dimension of the case and says to him your friend has confessed everything, so the brother, for example, says 'This is not true'. Then the interrogator says, Do you remember that so and so meeting

in this and this place, where you were drinking this and you laughed when so and so said so and so. The brother will then think that his friend really has accepted everything even the small details! So this technique is very cunning and wicked and this technique has succeeded with some of the brothers because they were ignorant about it. There are two solutions to this technique.

Firstly, the answers to these should be very short like "Yes, in the beginning" or "no" or "I don't remember" or "almost" and don't ever mention the details. In this way, you will also benefit in another way and that is, you will cut the threads of your case because continuing to talk will open upon you more questions or information or dangerous threads.

And from the tricks of the enemy when there are several dimensions that he comes to one of the dimensions with an "interrogation" file, this file is fake, written with handwriting similar to that of the brothers, 'see these are the confessions of your companions'. Just say to him simply 'This is absurdity'.

The Technique of Sentiment

This is done through the interrogator dressed in the personality of someone very careful about you. In a summary, this technique is an attempt to 'tie' you with close ones, may it be your father or your mother or your brothers or children and community. For we, all praise to Allah, have strong family ties and the Mujahideen are from the most loving of people to their sons and mothers and community and this is known and apparent, but the Islamic duty is the one that has forced them to move and work in the way of Allah so they kept the command of Allah ﷻ in front of all the other commands because they worked on the saying of Allah the Almighty,

"Say: If your fathers, your sons, your brothers, your wives, your kindred, the wealth that you have gained, the commerce in which you fear a decline, and the dwellings in which you delight are dearer to you than Allah and His Messenger, and striving hard and fighting in His Cause, then wait until Allah brings about His Decision (torment). And Allah guides not the people who are Al- Fasiqun (the rebellious, disobedient to Allah)."

{Surah Tawbah: 24}

THE USE OF EQUIPMENTS

The Lie Detector

This equipment measures the heartbeat rate and the speed and movement of the blood. When a human experiences fear or gets worried, the speed of his blood and his heartbeat rate increase directly. Consequently the speed of blood circulation and pulse increases. So the best way with this equipment is that when the interrogator asks ordinary questions try to show fear and when he asks dangerous questions try to remain calm, so that if one of the times you get worried in a dangerous question he cannot detect you and so on.

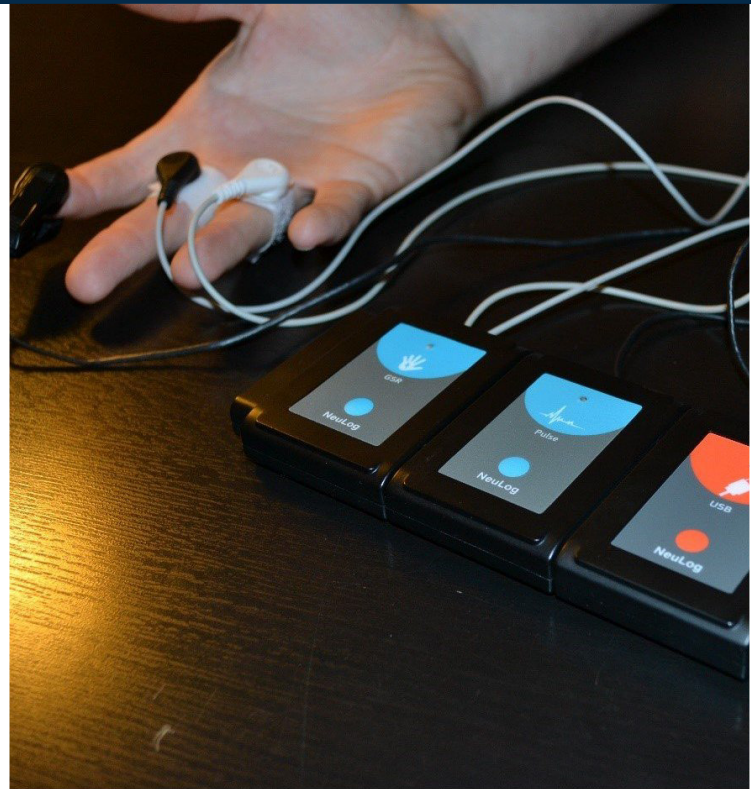
Spying Equipment

These may either be pieces of equipment that listen in or tape or surveillance cameras and here we remember a story that happened with one of the brothers who were in prison. The story is that the interrogator called the brother for interrogation and after almost 2 minutes, a military personnel came in and entered the brothers' cell. We did not know why he entered it. Then the brother came back to the prison and started talking to one of the dimensions of his case about a matter that the enemy did not know. Then the interrogator called the brother after approximately 15 minutes and the same military personnel entered the prison and removed the small recorder. In this way, the interrogator was able to know some important matters in the case. So be cautious while talking in the prison especially in matters that can lay a charge on you and turn your cards. And if you really have to talk, then do so in signs and Allah knows best.

Ways of Sensory Physical Torture

Whenever we speak or write about the ways of the enemies of torture and physical harm to the brothers in prisons, we warn the readers that they must not think in a negative way, that is about leaving (jihad). What we mean is that one should not create a defeating mentality, after listening and learning about this torture, one should not lean and leave this way. We are explaining to you these ways so that you prepare yourself for the worst of situations and Learn survival techniques.

O my brother on the way: these hardships and pain and torture in this world is the path of the truthful ones from the Prophets and who have walked on their footsteps from the believers. Allah Almighty



has said,

“Alif Lam Mim. (1) Do men think that they will be left alone on saying, We believe, and not be tried? (2) And certainly, We tried those before them, so Allah will certainly know those who are true and He will certainly know the liars. (3)”

{Surah Al Ankaboot: 1-3}

And we also tell you about these ways so that you bold up when you meet the enemies of Allah and you do not think of surrender or to stoop on the covenant of those who do not pay regard to the ties of relationship, nor their covenant in the believers and so that you know that the prison is a trial and that killing and fighting is more honourable to you than surrendering.

These ways (of torture) are numerous and diversified and differ from one prison to the other but they do match to some extent because they might be either directed to the nervous system especially, or to the body outward generally.

The Nervous System Techniques

Keeping awake and sleep deprivation for long times
Making one stand and not allowing to sit until the stage of a nervous breakdown

Hanging by the wrist to the door or in other positions
Putting the prisoner in rooms of extreme cold or heat
Constant Lighting or constant darkness as in the dark prisons

THE PHYSICAL TECHNIQUES

Beating with whip or cane or cables

Kicking with hands and legs

Twisting the joints (the hands or the neck or the back with the help of the chair)

Torture with electric currents

Removing the nails or pulling out the hair of the beard
Drowning in water

Using pincers that press on the private organs

WINNING AGAINST THE INTERROGATORS

The Counter Techniques to the techniques of the interrogator, these techniques are used according to the situation of the prisoner and his case, and according to the personality of the interrogator and his behaviour, but all these techniques, are meant to defeat the spirits of the interrogator or the reduction of confession for least and cutting most of the threads.

These techniques are many and from amongst them are:

The Story

Try always to frame in your mind a story for emergency cases before the captivity for if Allah destines for you that you are caught you must have framed a story (acceptable) and the benefit of this is either to cut the threads and having a convincing non-confession or not being convicted in the first place.

Shortening of Answers

It is always wonderful to answer in ‘Yes’ or ‘No’ or ‘I don’t know’ and you benefit from this technique in 2 ways

Cutting the threads because talking in detail open on you matters you don’t want, and questions from the interrogator that you don’t expect.

Inaccurate Answers

Like you say ‘I think, almost, perhaps, maybe, I am not sure’ And you benefit from it in 3 ways

To retreat from what you have said if you want Vagueness before the interrogator and restlessness in interrogation

Provoking and not paying attention

To Talk Slowly And Wait Before You Answer

And this helps you in concentrating and enters boredom upon the interrogator. For example, if 2 interrogators are interrogating you or more and all of them ask you at the same time this technique is the best because you will wait for some time and think for the best answer.

And also try to insert in the talk by 'I mean... means' to increase the delay.

Lack of Concern

The interrogator does not use with you any of the techniques unless he thinks that it has an effect on you, so if you show a lack of concern, he will no doubt, turn to another technique that he thinks might affect you and it is the same case with the beatings and physical torture. So if you show a lack of concern the interrogator will directly break down. And here there is a beautiful advantage you can take, you might pretend to the interrogator that some of the technique affects you so that he uses it with you, though this technique does not affect you at all.

These techniques are on the basis of the condition of the prisoner, and the conditions of the prisoners according to their cases are divided into 3 parts-

Under suspicion: and he is the prisoner whose guilt has not been proven and who can avoid being convicted.

This is the prisoner upon whom, some of the threads and works that convict him have been proven, with the majority of his work and threads and cases being concealed.

Apparent: the prisoner whose all cards have been turned and he has nothing to hide.

Ways and methods according to every condition-

The first kind- for example pretends the role of a naive, and acts as being fearful and terrified or pretends innocence and peacefulness, or any other way. What is important is that he should not show counter-attack and clash.

The second kind- he must show that he is responding and accepts what has been proven against him and denies everything that has not been proven. And if the interrogator uses physical violence with him he should use the techniques that dampen the spirits of the interrogator- that we have mentioned earlier.

As for the third category- on who everything has been proven along with the clear cut evidences, then this person, it is better for him



to have a strong and decisive attitude, and he should accept what he has done and be proud of it and behave with the interrogator in a defiant way.

SOME OBSERVATIONS:

These methods, which we have written, many of them have been applied on the investigators and have succeeded, may it be in the Land of the Two Holy Sanctuaries, Yemen, or the secret prisons and other than them. You must know that the interrogators are human beings and have a psychology. So try to understand his psychology and fight him with the mentioned ways.

Do not think that the investigator will be kind to you or befriend you someday and know that everything that he does is only in order to extract confessions.

What we wrote of the methods might happen, but in some other way or template, and maybe even in a developed form because the enemy always tries to develop and renew their methods. So knowing what the enemy does, we must hasten ourselves too to be the first to develop and devise counter methods. And what we have mentioned here are only a key for you and you must do the rest.

We pray to Allah for guidance and pertinence.

We leave you in the care of Allah ﷻ, as nothing is lost that is in His care, And peace and blessings of Allah be on you.

PART 6:

AFTER FINISHING THE INVESTIGATION PERIOD

(Joining the group)

After the end of the investigation which is truly the toughest phase and the one who is steadfast in it will be steadfast - by the grace of Allah- in what follows it, in which the brother will be joined with his brothers. So if you wish to make this period, a period of happiness and tranquillity then you should-

Employ Your Time in what is useful

It is best that, you have to make a schedule for either learning the Quran or Sunnah, or seeking Shari'a knowledge or other than that. The important thing is that you do not leave any free time for yourself, and the reason for that is so that you come out of this school, and you are from the scholars who are idealized.

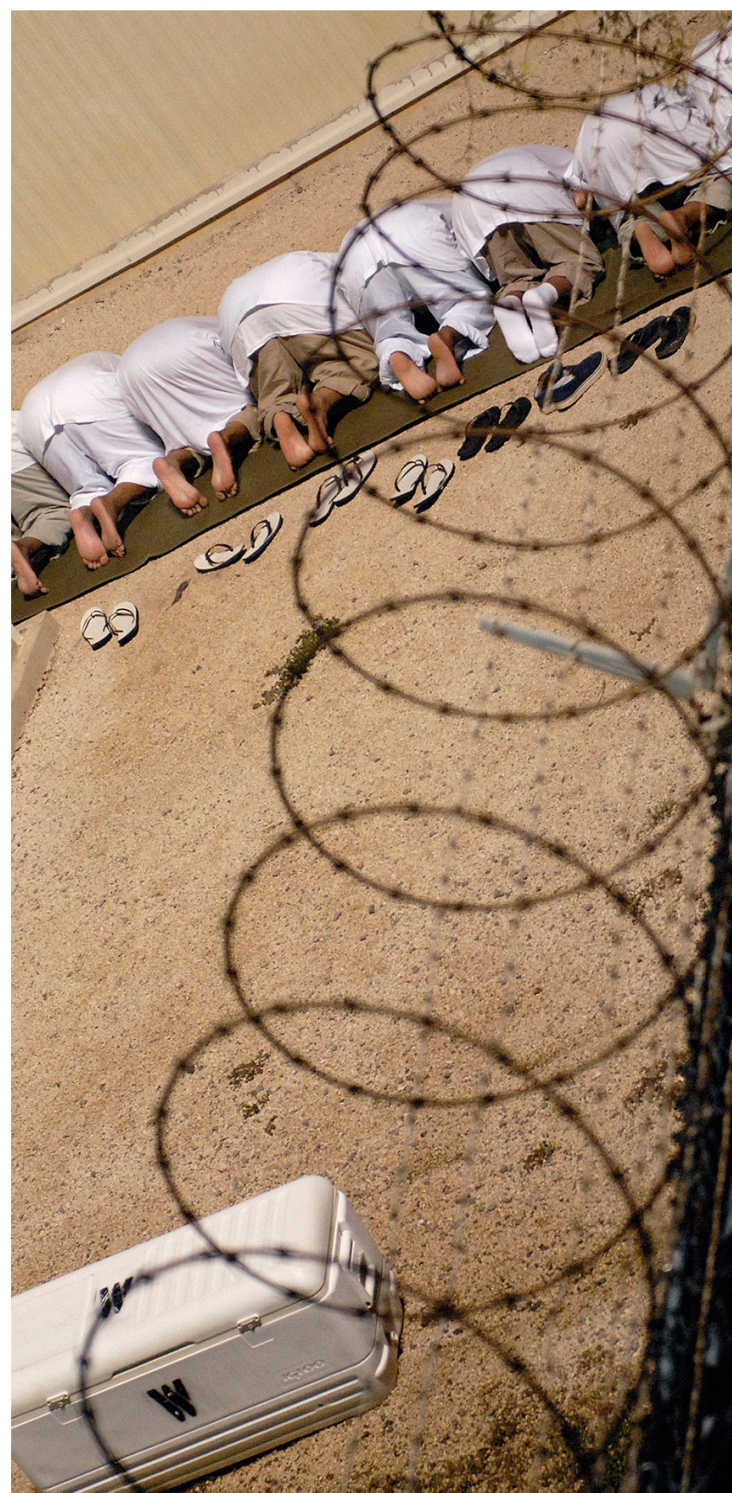
If you do not utilize your time in the prison then the Shaitan and self, will utilize it, and it (the prison) will be very constrained for you, and you will feel the (passage of) time and every second in it as a hope to come out and this will have a negative impact on you. As for if you have a schedule that keeps you busy completely you will want the time to increase,

And in the end, don't forget to fix a portion (of your time) for your brothers, to call them to Allah, and put happiness in their hearts by fulfilling their wants.

Dealing With Goodness With The Brothers

Because you are not alone and with the group, and the psychology of one person affects the group. It is necessary that you behave well with the brothers and know how to deal with each one's mood, for the moods of people differ, and the brothers are not angels and their manners differ, but we hold them to be from the best of the creation of Allah on earth. Why not? They are the ones who have been put to trial for the sake of Allah ﷻ. It is also necessary to know that the prison and stationing are places, where the self feels narrow sometimes due to the trial, and prison is tougher than stationing, so if any of your brothers behave a little intolerantly, receive it in a good way and excuse your brother, and think that if my brother was out of this place he would not behave this way.

By Allah! my brother, we tried these ways and found none



more useful than forgiveness and goodness to your brother, instead, you will find that your brother, after you forgive, will increase his love for you and you will rise in his eyes. Don't think that this is a disgrace; instead, it is by Allah, from the praised disgrace about which Allah the Almighty said,

..lowly with the believers, mighty against the disbelievers.. {Surah Maida: 54}

And He the Almighty said,

Muhammad is the messenger of Allah; And those who are with him are severe against the disbelievers, (but) compassionate amongst each other.. {Surah al-Fath: 29}

And He the Almighty said,

Nor can goodness and evil be equal. Repel (evil) with what is better; then will he between whom and you were hatred become as it were your friend and intimate!.. {Surah Fusilat: 34}

You must also use with your brother the best and most beautiful of the words as He the Almighty said, Say to my servants that they should (only) say those things that are best: for Shaitan verily, sows a state of conflict and disagreements among them. Surely, Shaitan is to man a plain enemy.. {Surah al-Israa: 53}

And we instruct you not to laugh and talk too much for this deadens the heart and makes an opening for the entrance of Shaitan, but be involved with your self and your schedule and with the remembrance of Allah and don't forget your brothers.

For this is the most successful and best way and Allah knows best.

Secure Your Information

This means that the brother whose cards haven't been turned or some of his cards haven't been revealed or his identity isn't apparent basically must keep his secret in his heart and not disclose it even to the closest of his companions, even if he be from the most reliable men.

The reason is that the Tyrants try to insert even a single agent between the brothers, who pretends that he is from the Mujahidin and his case is Jihadi and tries to collect information from the brothers and help the investigators with it. So don't tell even the trustworthy, for the trustworthy might tell another trustworthy until the news reaches the agent. This does not mean being suspicious about the brothers and having ill thoughts about them and misbehaving with them, instead, this is from the door of precaution only and is the end of the problem.

Warning

An investigator might come to a brother for investigation and laugh a lot with him and be good to him seemingly and talk to him using words in order to make the other brothers suspect that this brother is an agent and other cunning ways.

And the enemy has, sadly succeeded in deceiving some of the youth with this, and some of the brothers were accused of being agents while they, and Allah knows, have nothing to do with it. Know that your brother, if he laughs with the interrogator, then this does not mean that he is an agent, for he might be tackling him or trying to deceive him or other than that.

So beware against suspecting any of your brothers with puppetry, simply because of some of the things the Tyrants do to make you think that one of the brothers is an agent.

And then, you must know that this is a legal (Shar'i) ruling that requires acute proof. Do you know why?

Because if you are accusing him of being an agent, you are ruling on him disbelief and apostasy and the ruling of disbelief and apostasy can not be determined except by open acceptance or by the witness of two strong witnesses who have seen (an act of) apparent doubtless apostasy and not simply by imagination or suspicion without proofs or evidences and not for a vision by Satan based on which a legal ruling can be made. So fear Allah.

So to cut down this door and to seal the window for Satan, do not talk with what might harm you and stay quiet in these matters and be kind to them.

Learning How To Deal With The Prison Guards:

We see it suitable and Allah knows best that dealing with these prison guards should be generally decisive and strong, lacking subjectivity and humility. We do not mean that you should collide with them or use bad language which does not meet the standards of the common amongst the Muslims, leave alone the virtuous, while talking with them. We also do not mean at the same time to create a continuous problem with the administration of the prison that would make your brothers uncomfortable, because if your brothers see these guards attacking you, they will not leave you alone, And all of you are in the first place, in a situation of weakness. So problems, if they have no pretext will make your stand weak.

But what you should do is that first of all, be joint with your brothers and be a single hand and try as much as possible not to provoke the prison guards and if you can manage not to see them at all then that's even better because their faces by Allah, cause glumness, and will enter constrain upon your heart. It is excellent that the ones who deal with the administration be a brother or two who are really strong and have goodness in behaviour and knowledge, as was our brother, the Amir of the martyrdom operators Sheikh Abu Musab az Zaraqawi (may Allah have mercy on him), Amir of the brothers in the prison and when the manager of the prison was asked about him he said, 'He was a rough man with a strong personality, difficult to deal with'. The (dealing with the) administration of prisons anywhere requires a decisive strong man, who goes forth when he has to and takes stances when he is supposed to. I do not mean that this man should be narrow browed, high voiced while speaking, for this is not the definition of strong, but what is meant is that he be one who knows what he says and does not say.

And be careful to the deception of Shaitan whereof some of them go to the prison guards and laughs with them and if his brothers ask him, 'What?'

He says 'It is to invite them to Allah', SubhanAllah, he brings you to the prison and lashes your back and humiliates you and imprisons your brothers and you laugh with them? Where is envy? Where is manhood?

This action is not from the religion and our defiant religion does not order it, the religion that does not order anything except what makes its followers honourable and dignified. As for the calling to Allah here, is by telling him that what he is doing is wrong and is disbelief and apostasy from fighting Allah and His messenger and imprisoning the Mujahidin, the servants of Allah.

Calling To Allah With Leniency Has Another Stance.

And as we told that the brothers should not collide with the prison guards as much as possible, and should also be a single hand if they see any of the brothers being transgressed, for force cannot be repelled except by force, so don't let down your brothers in a place where you can help them lest Allah lets you down when you want Allah to help you in another situation.

Here is a beautiful story about the brothers in Sham. The brothers saw that the prison wardens are insulting Allah and not allowing them to perform prayers, while they

were in solitary prisons and tortured them very badly; the brothers swore and took allegiance to fight them, not with machine guns and bombs but with their hands that had so long risen in subservience to Allah. So a warden as usual opened the door of one of the brothers, but the brother attacked the warden and took the keys from him and opened the other doors for the brothers. Then came the help (for the prison guards) more guards with electric rods etc etc. The fighting continued between them for a while with the outright win of the brothers. Do you know what the result was?

The prison wardens stopped insulting Allah and the prison administration transferred all those who used to insult Allah. The brothers started raising Azan before the investigation offices.

Earlier brothers were incapable of even making the ablution to pray. From the victories that they won also, that they were kept in groups for a longer time. Even food started coming to them from the best of its kind at the expense of a great commander in the state.

Yes, they gave victory to Allah and He gave victory to them.

One might say that I do not want problems and I have a schedule etc etc?

So we tell him that if the tyrants transgress your brother and you are capable of helping him then you are supposed to help him. Imagine yourself in their place, don't you wish to help your brothers, and if your, this schedule is going to result in letting down your brothers then woe to such a schedule. This schedule is not placed except to increase your belief, and your knowledge of your Lord, and to strengthen in you the love of the religion and giving it victory. And then, if these guards see the collaboration of the brothers, they will take into consideration a 1000 times and will not dare against them once again and if the clashes continue, then the end will be for us if we are true to Allah and a single hand. And know that any prison administration tries to keep the prison as calm as possible.

The brothers should also try to indulge the prison administration in any issue or request for if you do not preoccupy them, they will preoccupy you and this has been tested.

For example- if you continuously talk to them about the problem of visits or the type of food or any other issue, then you will find that they will try to avoid you and will try not to face you in order not to solve your problem and they will feel

that they are winning, while actually, you are the ones who will benefit from that, as you will have gained. The prison administration will not create problems with the brothers because of the Reduction of contact of brothers with the administration of the prison and their soldiers.

Notice

If you want to be obeyed, then ask the possible. The meaning is that the matter you ask for is going to be accepted at charge, so don't ask anything that is impossible to fulfil and of that Sort.

The Obsession of Escape

The one who continuously keeps thinking of escape and tries and prays to Allah the Almighty will reach his goal, by the will of Allah, no matter how hard it may seem or how complicated the fences and barriers are. There are many stories in this direction and from amongst them is the story of the great escape in

Yemen. When the prison administration tried to constrain the prison on the brothers, they put them in the worst and narrowest of situations by putting them in the underground room. Allah made for them a way under ground to escape. You do not know from where and how is the help of Allah coming, but you have to try your best and if Allah knows that you are truthful and willing to serve the religion, He ﷻ will have mercy on you.

And to make it happen take your time, make proper plans and execute them with team efforts. Don't make foolish decisions and make it even harder for yourselves and your brothers.

This thinking and obsession of escape must not make your heart constrained. You must try to get out, but not give up your daily schedule. Instead, this obsession should make you strong and raise in you the right morale so that you can revolt against these transgressors.

WHAT AFTER IMPRISONMENT?

PART 5:

As Allah the Almighty tests his slaves at times of adversity he also tests them at times of ease to see who thanks and who will disbelief.

My dear Mujahid brother, what will be your condition after Allah ﷻ has blessed you with freedom from the prison, may it be through running away or any other way?

Will you go forth to the doors of the tyrants asking for peace and surrender and negotiation and be of those who have disbelieved in the bounty of Allah on them, and leave your weapon of glory and belief, and exchange it for humility and disobedience?

It is strange to hear from some of those who claim to be Muslims, giving the pretext of rescuing prisoners or other acclaimed pretexts as an excuse.

Or will your condition be that of the man who promised his Rabb not to leave his weapon until he gains one of the two goodnesses, and the one, who has promised his Lord to thank Him for His bounty and strive with his soul in the way of Allah?

“He said, ‘My Lord, for the favor You bestowed upon me, I will never be an assistant to the criminals.’”

{Surah Qasas: 17}

We hope that your condition will be this one.

And know, all of you, that releasing the prisoners won't be through surrendering instead it will be with the help of Allah and the continuous attacks of the Mujahideen for the one who is imprisoned with force and compulsion will be released from captivity only by force and weapon and this is the will of our Prophet ﷺ:

“Release the prisoner”

And we know that most of the brothers in imprisonment want us to continue fighting the Kuffar and the apostates even if they remain in imprisonment and they do not want us to surrender or declare surrender, even if it led to their release from prison.

And we tell our brothers in prisons. Take glad tidings, for your release, is near. And that we will do what we can in order to have you released, and our tongues continuously

pray for you!

We also ask Allah ﷻ to spare us and you from the evil of captivity and to grant us martyrdom in His path and that He ﷻ grant us the highest of the Jannatul Firdaus, say Amin.

And in the end, do not forget the Mujahidin and your detained brothers and sisters from your prayers, especially at times when the prayers are surely answered, at the last third of the night and the last hour of Friday for they are in great need of your prayers and help.

We pray to Allah to grant you and us steadfastness on meet, and vexation in the enemies and to make our ends, martyrdom in His way.

For by Allah, we will not be at peace or live in happiness until we free our brothers and sisters from the prisons and the blood of the Muslims will not go waste.

Allah is the greatest, and glory is for Allah and His messenger and the believers but the hypocrites know not.



RULINGS REGARDING THE CONDITIONAL BAIL FOR MUSLIM PRISONER

IF THE ENEMY SETS HIM FREE ON THE CONDITION THAT HE REMAINS AMONG THEM



If the enemy releases a Muslim captive on the condition that he remains in their land and does not leave, and does not betray them in their wealth or lives, then the jurists differed – may Allah have mercy on them – on whether the Muslim has to be faithful to these conditions. There are three opinions:

1. He must be faithful to them. This is the opinion of the Hanbalis, [al-Mughni 13/185, and Kashshaf al-Qina' 2/429] and one opinion of the Malikis. [al-Taj wa-al-Iklil bi-Hamish Mawahib al-Jalil 4/548, Hashiyat al-Khurashi 4/21]

They evidenced their opinion with the following:

i. The general nature of the saying,

“And fulfill the Covenant of Allah when you have covenanted” {Surah Al-Nahl: 91}

ii. The saying of the Prophet ﷺ, “The Muslims are [loyal to] their conditions.” [Sahih al-Bukhari with al-Fat'h, The Book of Wages, the Wages of the broker 4/569]

2. He must be faithful to his covenant in not killing any of them and not taking their wealth, but he is not bound by the condition to remain in their land. It is obligatory upon him to leave their land. This

is the opinion of the Hanafis, [Sharh al-Siyar al-Kabir 4/306, and MukhtasarIkhtilad al-'Ulama' by at-Tahawi 3/491] one opinion of the Malikis, [al-Taj wa-al-Iklil bi-Hamish Mawahib al-Jalil 4/548] and the Shafi'is. [al-Umm 4/275, and Rawdat al-Talibin 10/282, 283]

Their evidence was the following:

i. Detaining him in their land is an oppression against him, and he is not oppressing them by leaving. [al-Umm 4/275, and Sharh al-Siyar al-Kabir 4/306]

ii. It is forbidden to remain in the Abode of War (Darul Harb), so that is not permissible for him, and he should not be faithful to their agreement.[al-Taj wa-al-Iklil bi-Hamish Mawahib al-Jalil 4/549]

3. He does not have to be faithful to any conditions; he may escape and kill whomever he is able to from them and take their wealth. This is one opinion of the Malikis, [al-Taj wa-al-Iklil bi-Hamish Mawahib al-Jalil 4/548, and Hashiyat al-Khurashi 4/21] and the opinion of the Hanafis when they enter the agreement with him, without him actually agreeing himself. [Sharh al-Siyar al-Kabir 4/306]

The apparent meaning of what Ibn Hazm رحمه الله said is that any covenants and oaths that he gave them nothing for, is also included in this. [al-Muhalla

bi-al-Aathar 5/364]

They evidenced their saying with the following:

i. The basis of his action is that he has been compelled, and the one under compulsion is not held to anything. [al-Taj wa-al-Iklil bi-Hamish Mawahib al-Jalil 4/549]

ii. Restraining him is an oppression against him, so there is nothing to prevent him from fighting the oppression with whatever means it takes. [Sharh al-Siyar al-Kabir 4/306, and al-Mabsut 10/66]

After laying out the opinions, it appears that the 3rd opinion is The Strongest Opinion.

And Allah knows best.

It has reached us that there are many who are claiming that conditional bail from the Taghut court is haram and it is a form of Kufr Akbar. We will say to them that, there are clear cut differences between asking for judgement from Taghut Judiciary system willingly and taking conditional bail when there are no other options for getting out of prison. Finally, we will conclude with this, if taking conditional bail were act of clear cut kufr would the Fuqaha discussed regarding this issue in such manner mentioned above. Allah knows best. May Allah ﷻ save us from going extreme in religious matters without proper knowledge ('ilm). Say, Amin.

